

Friends Bulletin

PACIFIC YEARLY MEETING OF THE RELIGIOUS SOCIETY OF FRIENDS

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JANUARY-FEBRUARY, 1970

AN OPEN LETTER TO FRIENDS

In June, 1969, I turned in my membership card because I no longer felt joined to the Society, but this was less of a decision than the recognition that I have simply come unjoined. In reviewing some of the past years I became aware of a restlessness and uneasiness which had existed for some time and for which I sought reasons in areas like the size of the Meeting, present day social conditions, etc. I came to realize these are symptoms and not causes. I finally came to feel that we are more of a collection of seekers than a "blessed community" or even a community, except in a loose sense.

In coming to this recognition I have tried to analyze the 'why' of it and, using as a basis my own observations and 'sensings', have come to some judgments which may be useful. If these judgments have been rightly or divinely led the truth in them will be apparent; if not, they can be dismissed as well intentioned but misguided. In any case, this is not intended to be critical, accusatory, or judgmental. Nor is it directed to any particular group of Friends, especially the Meeting where my membership happens to be held at present. Also, I think I should make it clear that I regard my 22 years in the Society of Friends as having been a necessary part of my spiritual growth and I am truly grateful for all the support and help I have received at crucial points. Also, though my relationship will no longer be an organic one I shall still be linked to the Society.

This is how it seems to me and these are some of the conclusions I have reached: That Friends as corporate bodies (Meetings) are not clear regarding their basic purpose as a **religious** society, that which should join us together at the **center**. I am not sure that they are even aware of this lack in most Meetings, or of the need for clarification. However, when one does suggest coming to grips with the basic goal it usually meets with little enthusiasm, or encounters a resistance which is hard to define. It has interested me to try to identify the possible elements in this resistance, projected mostly from my own reactions experienced at various times.

There is the 'don't rock the boat' element,

or let well enough alone, especially if one is discouraged about certain aspects of Meeting life. Then, because coming to grips involves, very specifically, verbalization of theology there are many reactions which are not always consciously felt or realized. That "many Friends shy away from theology" was acknowledged by Howard Brinton in an article in which he substituted the word 'thought' for 'theology' saying that though "the word 'theology' means simply thinking or reasoning about God," he was "sure that most of us can hardly avoid some thinking about man's greatest object of thought." Yet I am confident that this is exactly what we try to do—certainly I, for one, must confess to having done so! To examine too closely the "content of our ultimate concern," as Paul Tillich expresses it, has threatening implications for most of us and such efforts as we have made privately have usually been discouraging and disheartening.

Perhaps as an unconscious support to this reluctance is the conviction that discussions involving theology if not divisive seldom produce constructive results. And because there are good historical reasons supporting not only this reaction but also our avoidance of anything resembling creed or dogma, we may have fallen into the opposite ditch. In so doing, we have no meaningful language by which to communicate, to each other and to those who seek membership, our central purpose in joining together, our basic and primary objective or goal. We do have our language involving the "basic doctrine of belief in the inward light, the inward Christ, that of God in every man, the Holy Spirit, the grace (or gift) of God," to quote again from Howard Brinton, but the language somehow fails to have a **common** meaning. And again from Tillich, "The religious language, the language of symbol and myth, is created in the community of believers and cannot be fully understood outside this community. But within it, the religious language enables the act of faith to have a concrete content." I am not sure that Friends' language is "fully understood" within the Friends community, or that the "act of faith" has a concrete content. Further, there is strong emphasis on 'experience' as expressing that which is not only our objective but

which makes verbal communication unnecessary, or a poor second best. While the experience of God is truly our objective and such experience does communicate itself without benefit of words, the assumption appears to be drawn that words generally are unnecessary. But one wonders, as he compares the various meanings attached to the word as Friends employ it, if this might not be indicative of unacquaintance with the implications in such an experience and the possible need to explore the depth of meaning in 'experience'.

Methods and content of education in any given religious community stem from its faith or ultimate concern. From what I have been able to observe, our Meetings generally reflect in their educative endeavors this same haziness of central goal or purpose. We accept our being considered a form of mysticism, and place great importance on the use of silence. Yet I have encountered relatively little effort on the part of Meetings to study other mystical religions in order to learn where we agree and how we differ, what are their practices and how might we learn from their achievements and their failures. From some of the misconceptions about mysticism which one encounters there is reason to believe that Friends on the whole know little about our form of worship and the development of the spiritual life.

It seems to me that there is another word which Friends "shy away from" and that word is **discipline**. There seems to be a fear of anything which smacks of prescribed or systematic practices, especially regular devotional exercises which involve discipline of mind and will. One has the impression that these are regarded as being restrictive, artificial and detrimental to the creative spirit. It is left to the individual not only to develop or find those practices and resources which will help his development in the life of the spirit, but also to find that guidance which in all of the great mystical traditions is considered necessary in this greatest of all journeys. Because each of us must find his own Way, we appear to assume that maps charting the general terrain and pitfalls are of dubious value—though perhaps here, too, we are unaware that such charting is to be had?

The analogy of the research team keeps recurring to me and perhaps it may help to make my message clearer, though like most analogies it cannot be drawn too finely. As "Seekers of Truth" a Friends Meeting might be likened to a group project to 'prove' or 'test' aspects of truth. In a research project

theories have given way to an agreed upon working hypothesis, disciplines or guidelines are set up and other efforts in the same direction are studied with a view to building on previous findings and avoiding unnecessary excursions or duplication of errors. Results obtained are the measure of truth which the hypothesis is meant to set forth and must not be influenced or manipulated in any direction. If the working hypothesis is not clear to the members of the research team, or if there are varying interpretations, it will influence the direction or goal of the search and result in conflicting efforts, as well as confused results. It is my feeling that this is where the difficulties in Friends Meetings originate without our being exactly aware of it. It is also my feeling that we tend unwittingly to place too much emphasis on 'results' or visible evidence in the form of action to 'prove' the value of love as a force or the validity of the peace testimony, thus causing the basic assumption to take on the aspect of dogmatic assertion rather than hypothesis. In a scientific experiment results so influenced would be considered false evidence.

The implications of this message are that Friends as individuals and as Meetings need to grapple with and strive toward unity regarding their working hypothesis, the content of their ultimate concern. To do so involves risks which the Meeting may not be prepared to take for it could uncover, not minor differences, but deep cleavages of serious nature. However, if my observations and conclusions are valid, it may be enough as a beginning to recognize that this state exists. It may help to explain unaccountable loss of interest, undercurrents of friction, lack of commitment and discharge of responsibilities, or difficulties in coming to unity on important issues facing the Meeting and the Society. For whatever value this message might have I offer it with all the humility I can command.

* *

Following the reaction of one Friend to the step I have taken in releasing myself from the Society of Friends, it occurs to me that even though my "Open Letter" must stand or fall on its own merits as a message of truth, I need to make clearer **why** the step seemed needful, and perhaps re-emphasize that the act itself does not constitute criticism.

Having found what for me is the goal or purpose or ultimate meaning in life, I must try to find or arrange the situation which best promotes it. I **feel** that Friends **basically**

are not centered or joined in this goal but are fragmented by having separate, individual goals (not necessarily consciously so); or else that it is not clear enough to make its impact felt.

If I am right in my assessment, this will need to be recognized from within (individually and collectively) and I can only point to it. For me to remain in this situation where there is not clearly felt unity (always assuming this to be the case) means that I will not only lack the support needed to pursue the goal I see; but I will also have energy and attention deflected, by divergent goals, from what must have the whole of my effort and which as yet has only a small portion.

If I am wrong in my assessment and in

what I **think** I see and feel, then it's a question of "all out of step but Jim." In this case Jim needs either to march by himself or seek a regiment where he feels that he is in step. At the moment Jim has no desire to seek another regiment but does feel he must separate himself where he can listen for the rhythm of the march step of the Infinite, which does not always come through clearly and needs the environment which will best provide for its reception.

In either case, it seems best for both Friends and me that the lines be made clear. I do not see it as a reflection on either of us, and hope that Friends will also see it that way.

FRANCES WOODSON

FROM THE YEARLY MEETING

EXECUTIVE MEETING

- I Time and Place of Meeting
Saturday and Sunday, March 14 and 15, 1970 at 8:45 a.m. at the Friends Meeting House, 2160 Lake Street, San Francisco, California.
- II Membership
All Yearly Meeting officers except the Reading Clerk; clerks of regional meetings; chairmen of all standing committees; chairman of the 1970 Arrangements Committee.
- III Agenda
 1. Preparation for the Yearly Meeting sessions in 1970 including a tentative time schedule.
 2. Consideration of (a) matters which may come from the regional meetings and Yearly Meeting Committees and (b) problems of the Yearly Meeting.
- IV Hospitality Arrangements
Van Ernest
4 Presidio Terrace
San Francisco, CA 97418
Phone 415-221-4663

CHANGE OF EDITOR

Effective the first of March a new Editor of this publication will take over, Brent Howell of Pasadena, California. **After the 10th of February, all Meeting newsletters and other editorial correspondence should be addressed to him. All other changes are effective March 1.**

**Brent Howell, Editor
FRIENDS BULLETIN
1129 N. Catalina Ave.
Pasadena, CA 91104**

SUPPLIES OF THE DISCIPLINE

Requests for the DISCIPLINE of Pacific Yearly Meeting should be addressed to Esther Richards, 2814 N.E. 27th Avenue, Portland, OR 97212. **The cost is 85c, plus postage. Please remit with order.**

FRIEND IN THE ORIENT COMMITTEE

As some of you are aware, Steve Thomas came home to Berkeley with his mother and brother for a week or two in October, then departed for his second year of alternative service in the Orient, not to Linson College in Macau, but to Tunghai University, Taichung, Taiwan, where he is a member of the Department of English Language and Literature. I was able to have two conversations with him, joined by Ben and Madge Seaver, David Bruner, and Brewster Grace of the AFSC in Singapore. He struck me as having greatly matured over the past year, and as someone we can be very proud to have as our Friend in the Orient. Steve expects to be home before 1970 Yearly Meeting, and we will ask for time on the Yearly Meeting agenda to hear him.

The agreements made by the Committee at our meetings at Yearly Meeting were: 1) we wanted Steve to continue and would ask the PYM Treasurer to send him \$75 a month instead of last year's \$50. (He says he has a more adequate salary at Tunghai University and can save our fund for travel.)

2. With the **Bulletin** Editor, we agreed to continue publishing five reports a year from the Friend in the Orient with the Committee sharing costs from its budget; our share will be \$13 a page. After six months we should try to develop a separate sheet for the F in O reports, to be included in the **Bulletin**, but also something that we could distribute more widely if it were wanted. We agreed to appoint an editorial sub-committee. (Volunteers and nominations will be gratefully received; not necessarily present members of the F in O Committee.)

3. Ben and Madge Seaver, so far as they and we can see now, will be going to Hong Kong some time after 1970 Yearly Meeting. Hong Kong still seems the best "window on China." The Clerk of Hong Kong Meeting, Albert Yo, who lived in San Francisco for awhile and is a friend of the Seavers, is being helpful to them, and we can feel sure that they will be warmly welcomed.

4. The Committee agreed that we should try to raise \$8,000 for the Seavers, who expect to be able to stay in the Orient two years. I am not much good at money-raising; and I need help. Please send me your ideas, also suggestions for another possible subcommittee. Can committee members take re-

FRIENDS BULLETIN

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ALICE DART, Editor

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1970

EXECUTIVE MEETING

Meeting House

YEARLY MEETING

St. Mary's College

March 14, 15

San Francisco, California

August 16-20

Moraga, California

sponsibility in your own areas? A Friend in the Philadelphia area who wished to remain anonymous sent \$500 to the F in O Fund last summer. Douglas Steer said that if we could get someone into China, as we still hope, he thought support would pour in.

5. The Committee agreed that we are not presuming to set up a "Friends Center" in Hong Kong but hope only to make an approach that will encourage. We hope we are aware of other Friends' concern for the situation in Asia and hope particularly that our Friends in the Orient may strengthen the bonds that unite us around the Pacific Rim. We hope to draw closer to Friends in Australia and New Zealand, and remember the special interest Australian Friends have in Indonesia. (Brewster Grace urged us to keep aware of Indonesia; we should remember that Reginald Price, once chairman of this Committee, is now in Bangkok.)

Floyd Schmoe had just returned (last August) from his quick Oriental trip to meet and travel with his granddaughter who was returning home from the Peace Corps in Thailand. We know how delighted they were to see him again in Hiroshima; the Mayor gave a dinner in his honor and there was much welcoming. In telling the Committee about his trip Floyd described Asia as a "tinderbox," and Hong Kong in particular as "a patchwork quilt of firecrackers," this last as he recalled seeing beautiful little Chinese girls stringing firecrackers for 50c a day. "It is important that we be there (in Asia) if we are to have any hope of understanding; things are going to happen and happen fast."

CATHERINE BRUNER, *Chairman*

FROM THE CASA DE LOS AMIGOS

December, 1969

Retirement into service in Mexico as Directors of the Casa de los Amigos in Mexico City is a most interesting and challenging start of your "retirement" years. When you are still feeling too lively to be put on the shelf, to be out of a job and having to try to live on a reduced income of pension checks—then managing the Casa with the help of four maids and an assistant, in return for room and board, will give you a fascinating start and a financial boost into retirement.

That is what we found when we became Directors of the Casa in April of 1968 for a two-year service period. Next April, 1970, we expect another couple to start their retirement here in the same exhilarating way.

Since the Casa de los Amigos is the Friends International Center in Mexico as well as being the home-away-from-home of the Service Volunteers in Mexico, the Directors are in constant touch with exciting young and older people of many nationalities, races, and religions, as well as being intimately in touch with the Mexico young people using the Casa for folk-dancing and cultural gatherings.

While we regretfully turn the Casa over to another couple at the end of our two years of most interesting service—we realize that these two years have given us such a lively start on our retirement years that we feel we have been given a renewed lease on life. Anyone interested in enjoying the same experience is invited to write to us immediately for more detailed information and an application form.

DONALD AND EMILY BURNS
Casa de los Amigos
Ignacio Mariscal 132
Mexico 1, D.F.

RETREAT FOR MARRIED COUPLES

How can we help married couples in our Meetings share on a deeper level? The 1968 Rufus Jones Lecture by David Mace, Family Sociologist and Quaker, was on "Marriage as Vocation; an Invitation to Relationship-in-depth." This was followed up by Friends General Conference, Religious Education Committee, with a series of retreats for married couples of all Yearly Meetings to be held at Pendle Hill. Norman and Leanna Goerlich of Marin Monthly Meeting represented Pacific Yearly Meeting and College Park Quarterly Meeting at the first retreat last November. With the other couples participating they received instruction in the leadership of retreats for married couples. The Goerlichs have also been involved in a Quaker Dialogue treatment for sharing the marriage experience among couples which the Marin Friends successfully conducted last winter.

As part of a commitment to Friends General Conference and Pacific Yearly Meeting, the Goerlichs plan to hold a week-end retreat for married couples on February 7 to March 1 at the Westminster Retreat in Alamo, California. This is a beautiful center located outside Berkeley. The retreat couples

will be housed in double rooms in a comfortable lodge. Cost for the weekend will be \$32 per couple which will include two overnights, breakfast, lunch, dinner on February 28, and breakfast and lunch on March 1. The retreat will begin at 7 p.m. on Friday and close at 2 p.m. on Sunday. Buses and planes will be met in San Francisco or Berkeley on request. Plans will be made to make the week-end relaxing and pleasant.

It is suggested that Monthly and Quarterly Meetings consider appointing specific couples to attend this retreat so that the concept of marriage enrichment will spread throughout the Yearly Meeting. Meetings are urged to offer scholarship money to couples and to consider financial help for transportation and babysitting. The retreat will accommodate 8-10 couples. It is not a group counseling session for couples with marriage problems, nor is it a conference to study marriage as an institution. It is to be an experience shared by couples without serious problems who are ready together to seek the deepening and enrichment of their relationship.

Reservations and questions should be addressed to Norman and Leanna Goerlich, 46 LaVerne Avenue, Mill Valley, CA 94941.

FROM THE FRIENDS WORLD COMMITTEE

We did greatly appreciate the visitation we had last summer from the West by Edie Barton and Leanna Goerlich; their evaluations follow. We think the project well worth repeating, and we now invite Pacific Yearly Meeting to send us two more Friends to join the group in 1970.

The offer is for a three week round trip flight from the nearest large city to the east coast with a stop over at Indianapolis to visit Friends in the Midwest area on the way east. Each visitor is asked to provide \$100 toward his own expenses. Other costs will be met by the World Committee.

The dates are not yet set, but we know summer plans are usually made early. If mutually satisfactory dates can be found, we hope the visiting team will include Oregon and California Yearly Meeting members as well as two Pacific Yearly Meeting members.

We expect to send a proposed itinerary at a later date. In the meantime we hope two Friends may be found in Pacific Yearly Meeting who would like to join this Quaker Ecumenical project

JAMES WALKER, Chairman

QUAKER LEADERSHIP GRANTS.

Interested Friends are asked to write to
Lois Barton, Assistant Clerk, Rt 4, Box
319, Eugene, OR 97405

THE WEST-EAST VISIT OF FRIENDS, JULY 1969

The most striking results of this visit to me have been increased awareness of the vast differences between Friends, the varied problems that face us, the different things that seem to be important to us, and some things that bind us all together. I had not realized how far apart different parts of the country can be. I discovered that issues I had thought vital to all Friends were to some unknown or unconsidered.

Meeting great numbers of pastoral Friends brought home to me how much in the minority the

non-pastoral Friends are. Can the two groups work together effectively? The answer is being given today, on an individual basis, by members of the Friends World Committee. Whether or not all Friends can eventually unite on many vital issues remains to be seen.

Most impressive in the Midwest were the evening gatherings called by pastors or meetings which gave us a chance to meet a variety of Friends and share with them some experiences, reactions, and points of view. Staying in peoples' homes and traveling about in their cars gave us a wonderful chance to get to know our hosts; we felt lucky to be among such caring Friends.

Flying to Philadelphia we entered another new world. Where we had been rushing in the apparently tranquil Midwest, we were suddenly where everyone else was rushing too. New York and the United Nations, new to me, were especially interesting. But it was too bad so few Friends were in the offices there, and I regretted not being able to visit a Meeting in New York.

Our tour of historic and Quaker Philadelphia brought home to me how different it is being a Quaker in the West. It is good to know that we have roots that show, even if they are very far away. Another kind of roots show in Washington, D.C. There the Quaker bent for social action is in the forefront. Although I am not really action oriented it is very interesting to see the things that such minded Friends are doing and how comprehensive are their interests. I was glad we got there in time to sit briefly on the Capitol steps with the silent protest against the war in Viet Nam.

I think there are three things that I want to follow up. One of these is the wide variety of Friends, and the question of whether or not we can ever all get together. The second is a concern about the number of meetings we attended which had so few young people; I wonder what will regenerate such meetings and keep them alive. The third is a lively curiosity to know the outcome of the situation at Chester, Pa., and to know how this kind of con-

frontation affects people on both sides and others; I want to know what would happen if a similar situation arose on the West Coast, and what we should be doing about it even if it doesn't.

I have discussed these things with others at Yearly Meeting, in my Monthly and Quarterly Meetings, and anytime I get together with interested people. Some of the answers are discouraging, others give hope.

I hope that many others will have the same chance to learn about Quakers across the country. It would be good if the visit could go both ways; if ever the exchange comes this way, I hope I can at least offer a place for people to stay, and a very interested ear to see what we look like to someone new to West Coast Friends.

EDITH BARTON, Eugene Meeting

It is difficult to report; I am well aware of the subjectivity of my view. I am so thankful to all the Friends who created this panorama of American Quakerism for me and hope it seemed worthwhile to them, these exertions for the two of us in the cause of unity among Friends. Edie Barton and I developed into a good traveling team, richly in harmony.

I am not at all sure how much unity we helped to create. One feels almost cultural shock when moving rapidly among the various Quaker communities. My problem in communication with some Friends seemed to be largely due to the seeming vast differences between our personal realities. The life of an uprooted, convinced Quaker family living on the West Coast seems to differ from that in the more settled Quaker communities where roots in both family and Quakerism are deep and united. What do we all have in common? One factor is that we are all committed to a religiously oriented life; we share our basic humanness and our longing to find the Life of the Spirit. In all kinds of Friends these two aspects appeared, to give the trip a glow, a unity once beyond local customs and dogmatic theology.

Outlining specific questions—the highlights of the trip were staying in the homes of Friends and meeting them on such personal ground. Reactions to Friends United Meeting? This was a difficult but most productive period in the trip. On the whole my reaction to the program was negative: the speakers made good points but were so mild and kind; not enough young people; attenders seemed stoic and easily led; too much emphasis on the pastoral and missionary systems. But the personal relationships, and the worship sessions with Howard Thurman (the most Godly man I ever met) all made the time spent there memorable.

Attending other Friends official gatherings—we attended a large number, and it was most interesting to have such a variety of experiences in ways of worship and conducting business. Two Meetings called to attempt to solve serious contemporary problems left me with respect for the deeply sincere quality of their searching.

Specially called Friends gatherings for our visit were each one unique and pleasant, contained some depth of sharing and showed me the basic Quaker search in a variety of forms. I met with great people filled with the Spirit.

Evaluation? My interests lie mostly in human and home relationships and the life of the Meeting. Quaker buildings and social action programs come second; but this trip was varied enough to give a broad picture of Quakerism; I value it very much as a personal experience. In my total view some of the drier periods turned out to be most creative when considering the whole dynamics of the tour. It seems to me that anyone considering a trip of this kind should be deeply interested in Quakerism and be flexible enough to enjoy the ups and downs of travel, personal encounters and varied living conditions.

I was deeply impressed with how caring everyone was. Any disappointments I had became part of the total picture of challenge.

LEANNA GOERLICH, Marin Meeting

FROM THE QUARTERLY MEETINGS

PACIFIC NORTHWEST QUARTERLY MEETING

The fall meeting was held at Eastside Meetinghouse in Bellevue, Washington, October 24-26. Friends came from as far away as Calgary, Alberta, and Eugene, Oregon, in Willamette Quarterly Meeting. For the first time a family from the Pullman worship group was present.

Friday evening and Saturday morning were devoted to consideration of education, with an effort being made to be constructive rather than focusing on criticism of present educational systems. Samples of different types of learning experiences were participated in within the discussion groups.

Over fifty Junior Friends were present; in addition to attending some meetings with adults and their own Junior Quarterly Meeting, they had a showing of the movie, *One Thousand Clowns*, and a work-project at a farm. They also made and sold forty-eight gallons of cider to replenish their treasury.

The plenary session gave serious consideration to a number of matters of real concern to those present and was favored in having George Ball give an impressive though brief report of the current work of the Friends Committee on National Legislation. The Quarterly Meeting also had the pleasure of wel-

coming Arthur Dye, new executive secretary of the Pacific Northwest Region of the American Friends Service Committee.

Standing Quarterly Meeting committees on Ministry and Counsel, Education, Peace, and Social Order held meetings and appeared to be functioning in increasingly effective ways. A dinner-time session of the Representative Committee also gave opportunity for attending to a number of matters hopefully contributing to the smoother functioning of Quarterly Meeting in the future.

At the Saturday evening session James Coughlin, Director of Rehabilitation at King County Jail, spoke on *The Process of Rehabilitation*. He pointed out in detail the great difficulties faced by many men when they first leave jail, difficulties directly growing out of the system within the jail itself. Friends asked questions for an hour or so, showing their concern for this problem.

Another concern of Pacific Yearly Meeting was forwarded by the presentation of the "Give One Percent More" project of the Friends World Committee.

Sunday morning meeting for worship was well attended and seemed favored with a spirit of devotion.

LISS GUDERJOHN

SOUTHERN CALIFORNIA QUARTERLY MEETING

We met November 16, 1969, at Orange Grove Meeting House in Pasadena, with the moratorium much in our hearts and minds.

Ministry and Counsel requested monthly meetings to foster intervisitation, particularly from large meetings to smaller, and to report such activity to Ethel Longenecker, chairman, for presentation to the Pacific Yearly Meeting Ministry and Counsel Committee. A policy of representation by one member of each monthly meeting's ministry and oversight committee on the Quarterly ministry and counsel committee is being considered.

The Education Committee requested that we bear in mind the need for volunteer helpers with children's programs at the Midwinter Fellowship in February. Henceforth each monthly meeting will take a turn assuming this responsibility.

Elizabeth Campuzano reported for the Social Order Committee that the Channel of Love is doing well despite severe problems, and is one place where California Yearly Meeting and Pacific Yearly Meeting are working well together, and where a ghetto door is still open to the white liberal. Gretchen Rudnick, our representative to the Race Relations Conference, spoke of our greatest concern as increasing separatism and the increasing need for us to talk with other white groups to work for understanding between races.

The Sufferings Committee has two great needs, besides money, according to Chairman Bob Vogel: 1) limited hospitality to war objectors (24 hours up to a week); and, 2) prison visitors to the facilities at Terminal Island and Lompoc. Sign-up sheets were passed around for these activities, and monthly meeting representatives urged to have sign-up sheets for their own meetings to be forwarded to Bob Vogel.

Family Camp was attended by about eighty campers, and kept within its budget as well as adding \$17.84 to the Quarterly Meeting coffers! The crafts program included work in pottery and plastics and was "very superior," according to an artist participant. Dance, writing and poetry reading groups were also available.

The Pacific Ackworth School Committee, at its request, was approved as a consultative committee rather than oversight. It will act as liaison between Quarterly Meeting and the school, giving guidance as to Friends' faith and practice only if and when that becomes a concern. The school is functioning well with programs in music and dance, a parents orchestra and "man's environment" being studied at each grade level. The Wednesday morning worship continues to be well attended.

Anna Brinton's death gave us pause. One Friend, mentioning her enthusiasm for new experiences and ventures, told of her remarking about death recently, "I can hardly wait."

Reports of the moratorium on November 15 were given by Jon Greene of the San Francisco march, Gretchen Rudnick of the La Jolla vigil, and Jamie Newton of the Pasadena march and vigil.

Victor Paschkis, here from New York for a week's consultation and lectures at California Institute of Technology on the social responsibility of scientists, told of the acceptance of his lectures on this topic recently at universities in Yugoslavia, East Germany, Poland and Czechoslovakia.

The meeting adjourned at 4 p.m. to reconvene in February 21 at the Presbyterian Conference Grounds in the Pacific Palisades.

MIRIAM K. SWIFT

The College Park Friends Educational Association invites applications for the position of **PRINCIPAL OF JOHN WOOLMAN SCHOOL**. The principal must be a member of the Society of Friends. His wife must be able to be a fully participating member of the school community. Please write to the chairman of the Personnel Committee, Marianne Leppman, 449 Spruce Street, Berkeley, CA 94708.

NOTES FROM HERE AND THERE

ANNOUNCEMENTS

Birth

To DEAN and ELIZABETH BEKKEN (La Jolla), a daughter on November 25th.

Marriages

DAVID KENT and FLORENCE DiJULIO on November 15 under the care of University Friends Meeting.

STEPHEN MULFORD and ISABEL GILLIES JONES on November 29th in La Jolla Meeting House.

Death

SUGA OZAKI of Honolulu Meeting on November 18th, at the age of 88. Born in Japan, Suga was one of the earliest graduates of the Friends Girls School in Tokyo where she first met Gilbert and Minnie Bowles, Quaker missionaries with whose life her own was closely associated again many years later. When in the late 1930's a group of Honolulu Friends began meeting occasionally she met with them and for three decades was one of the most faithful attenders of meetings for both worship and business. When she spoke, though rarely, it was from a pureness and simplicity and strength of faith that gave great though quiet force to what she said. She was active in the relief programs, helping organize sewing groups to mend clothing and make zabuton for sale in support of the programs. With the Bowles and the rest of the Quaker group she joined in cementing the relationships between the Japanese and the rest of the Honolulu Community during the war. Through the enormous changes in the world around her, she maintained an equanimity founded on a deep faith and an abiding love.

NEWS OF FRIENDS

EDWARD DOWSETT writes from 24A Williamson Ave., Takapuna, Auckland 9, New Zealand: I have been very grateful to Pacific Friends for sending me the BULLETIN. PYM has had meaning for me since 1948 when we travelled to your coast three times. For Ruby who 1952 visit was an additional one and for both of us though limited to south of San Francisco. But I think I should not trespass longer on your generosity; I am aging; I can't get through the reading material that comes, and I am obliged to restrict my activities. My dream of seeing Pacific Friends again is fading, though I shall never forget their kindness to Ruby and to me.

LOUISE GOSHO (Eastside) suggests that in hoping to educate the public Friends should give attention to a most potent media, the radio, particularly the talk shows. A half hour a day spent listening and making one call might reach an audience of many thousands.

A FRIEND (probably many) asks "who wrote the delightful poem "From a Younger Member of Santa Monica Meeting?" How much younger?

NEWS OF MEETINGS

In BILLINGS, MONTANA a worship group is holding meetings for worship on the second and fourth Sundays of each month at 5 p.m. in the home of their correspondent Ruth Towe, 2640 Burlington Ave. Attendance is usually between eight and fourteen.

PALO ALTO MEETING now has "Listening Groups" which meet every Sunday evening from 5:30 to 8:30 at the home of a member with a light supper . . . "to listen to each other and become better acquainted." Everyone from high school age up is invited.

UNIVERSITY MEETING offers sanctuary in the Meeting House to persons whose conscience leads them to withhold themselves from the military forces or the military law, or who having accepted military law have come to feel that they no longer in good conscience submit to it. "We are in no physical way shielding them from the consequence of their act, but rather . . . giving public and moral support to their commitment of conscience." A deserter from the Navy was so received and supported through his arrest and subsequent legal proceedings, which resulted in a bad conduct discharge which he desired.

A FRIENDS GROUP IN BANGKOK, THAILAND is flourishing with meetings for worship and discussion on the first and third Mondays of each month at 8 p.m. Meetings are held in the apartment of Reginald and Esther Price in the Bangkapi suburb, at Sukumvit Road, Soi No. 4, Silver Court Apartment 51, near Hotel Rajah.

Friends of LOS ANGELES MEETING are assisting in the formation of a student Quaker group at U.S.C.; a Meeting for Worship will be held on campus Wednesdays under the care of Professor Ed Borgess, a Quaker.

FROM ALL QUARTERS

BEN LOMOND QUAKER CENTER hopes to complete two dormitories if financial support is forthcoming, to have 12 rooms ready for use in April. Hostel facilities for 30 people are already in use. With year round accommodations for retreats, seminars and small conferences the hope for a Quaker Center on the West Coast can become a reality. Contributions are tax deductible, checks should be

made payable to AFSC/Ben Lomond, 2160 Lake St., San Francisco, CA 94121. (Not part of AFSC budget.)

THE ASSOCIATED EXECUTIVE COMMITTEE OF FRIENDS ON INDIAN AFFAIRS will hold the 101st annual sessions May 1-3 as guests of Baltimore Yearly Meeting. They hope to have representatives from all Yearly Meetings at these sessions. Inquiries and reservations should be addressed to Oscar E. Bonny, Homewood Monthly Meeting, 3107 S. Charles St., Baltimore, MD 21218.

THE FRIENDLY WAY, a quarterly newsletter about the thoughts and activities of Quakers and their friends in Southern Asia, continues publication under the editorship of Marjorie Sykes, Kotagiri P.O., Niligiri Hills (S. India). This publication has been in the main a personally supported concern which, with the growth of Friends' activities in India and desired expansion of the newsletter, has become a heavy financial burden. Support by concerned Friends would be welcomed by Marjorie Sykes.

NOTANDA

THE FREEDOM CLIMB—a factbook of the outstanding happenings in the history of Afro-Americans from 1492 to 1968. \$1.00 postpaid, D. and M. Company, P.O. Box 93, Dover, Delaware 19901.

PEACEKEEPING: 1969—suggests some of the right things for men and nations to do now about war and peace; positive peacemaking approaches. 30, or 10 cc or more at 25c, Friends Peace Committee, 1520 Race St., Philadelphia, PA 19102.

"When does Christmas come? Whenever people come to themselves, when they are stabbed awake and feel an awareness of the universe and man, when they are strangely warmed . . . in any month, in any year, at any time. . . . Whenever a man comprehends the meaning of Jesus—whenever he knows that he is himself a human in the midst of humanity, and yet more than human. . . ."

(H. Ehrensperger)

* *

"The eternal birth which occurred at one point of time, and which occurs everyday in the innermost recesses of the soul . . . if it does not occur in thee, how could it help thee?"

(Meister Eckhart)

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